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propositions, but as the personal relationship between God and man. The third lecture contains an admirable discussion of the theory of knowledge, with a keen criticism of positivism. Throughout the book emphasis is laid on the fact that revelation can be appropriated only by the exercise of religious faith. The last two lectures are somewhat disappointing, partly because they must treat great themes in a very cursory fashion, but especially because the author apparently does not appreciate the difficulties which many men find in the way of accepting *in toto* the New Testament miracles and the Nicene theology. His protest against Ritschlianism leads him to the verge of a metaphysical tritheism. As a whole, however, the book is a suggestive and wholesome discussion of a difficult theme.—GERALD BIRNEY SMITH.

The Fact of Christ. By P. Carnegie Simpson. (Chicago: Revell, 1901; pp. 208; \$1.25.) This volume consists of a series of six lectures given before a public class on Sunday evenings. Their aim: to satisfy the honest doubts of inquiring minds concerning the real meaning of Christ. The author seeks to realize his aim in a thoroughly thoughtful discussion, combining with the evangelical a philosophical spirit. The first lecture deals with the data of Christianity, namely: the fact of the historical Christ; the second, with what the fact of Christ is, namely: his greatness as estimated by "the extent of his influence upon mankind, and by the purity and dignity of his character;" the third, fourth, and fifth, with the meanings of the fact, (1) "for moral life and character," (2) for a foundation of faith—"for some real assurance concerning a God," and (3) for the fact of sin; the last chapter applies the conclusions reached to the question: "What is a Christian?" The book is a very helpful one and deserves to be widely read, especially by such as need a firmer basis for Christian faith.—E. C. KUNKLE.

Der Menschheit Zukunft. Tod, Auferstehung, jüngstes Gericht, Weltende, Hölle und Himmel, im Lichte der Bibel. Von Heinrich Ebeling. (Zwickau: Herrmann, 1900; pp. v + 223; M. 2.60.) As sources for the knowledge of the last things the author uses citations from all the books of the Bible, apocryphal as well as canonical, and he does this without noting any distinction of authority or value. His position is orthodox to the extreme of literalism. He is not content to treat the usual questions in eschatology; he raises and undertakes to answer from the Bible questions the most curious and even puerile.

For example, he devotes a paragraph to the question, "What will be the size of the bodies of those who are raised from the dead?" He answers by saying that they will be the same in size as they were before death, giving as a reason that, if a larger or smaller body should be raised up, it would not be the same body that died. This view he then confirms by a proof-text from Rev. 20: 12, "And I saw the dead, *the great and the small*, standing before the throne." Another question which he discusses and answers is this: "Werden die Weiber als Weiber auferstehen?"—*Messiah's Second Advent: A Study in Eschatology*. By Calvin Goodspeed. (Toronto: Briggs, 1900; pp. 288; \$1.) On reading this book, one finds that it is not a discussion of the second advent, pure and simple, a scientific study of the data to be found on this subject in the New Testament. It is an attempted refutation of the premillennial view of the second coming, and is constructed wholly from that point of view. The two chapters on "The Ever-Imminent Coming of Our Lord" constitute the most valuable part of the book. For, while here, as throughout, opposing the premillennial view, the author makes some suggestions as to the difficulty involved in those sayings of Christ and the apostles which seem to imply that the second coming would take place in their day. He says that special providential visitations of the Lord are spoken of in the New Testament as a "coming;" that the Lord is said to "come" to his people when they die; that the Lord declares he would "come" in the coming of his spirit. He further and strikingly says: "There *was* a 'coming' which *was* imminent, viz., the grand stroke of Providence in the destruction of Jerusalem. And there *is* a 'coming' which *is* always imminent, namely, death; and at this 'coming' our destiny will be fixed for the grander 'coming' which is to follow" at the last day. These suggestions are not new, and, while they are perhaps true, they do not furnish a satisfactory solution of the difficulty involved in the language of Jesus and the apostles concerning the second coming in the generation then living. The arrangement of the matter and the method of treatment might be improved. The style is such as to make the book rather hard to read. However, the author undoubtedly succeeds in showing the untenableness of the premillennial view, and yet he maintains throughout the discussion the spirit and temper of the Christian and lover of truth.—GROSS ALEXANDER.

Old Creeds and New Beliefs. By W. H. Gray. (Edinburgh: Blackmoor & Sons, 1899; pp. 305; 5s.) The author admits that